6.

THREE LETTERS OF THANKS TO THE Protestant Reconciler.

1. *From the Anabaptists at* Munster.
2. *From the Congregations in* New-England.
3. *From the Quakers in* Pensilvania.

LONDON,
Printed for *Benj. Took*, 1683.

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TO THE

Protestant Remonstrer.

1. From the Anabaptists at Nantucket.
2. From the Congregations in New-Hampshire.
3. From the Quakers in Pennsylvania.

LONDON:

Printed for B. Tonk, [illegible]

A LETTER from the Anabaptists at Munster.

Brother in the Lord,

WE the persecuted Saints, driven for the Testimony of a good Conscience as far as *Munster*, having to the great joy of our hearts seen your *Protestant Reconciler*, do thank the God of Spirits for raising up so stout a Champion, so able a Defender of the truth, and do hereby signifie our kind acceptance of so good a Work, wherein you have fully laid forth the Hypocrisie, the Cruelty, the Tyranny, of the pretended Church of *England*, and have sufficiently freed us *Anabaptists* from the imputation of Schism, or any other crime that is usually objected.

1. For first, you do fully prove that the pretended Church of *England* does impose unnecessary terms of Communion, and would thereby bring us back to the Law of Ordinances, which Christ hath nailed to his Cross, a Burthen which neither we nor our Father were able to bear.

2. That what they do herein, is contrary to the Rules and the Practice of Christ and his Apostles, who never exacted such outward Observances from their Disciples, who would lay no yoke upon their necks but of necessary things, who required them in such matters to observe the great Laws of Charity and Christian righteousness, leaving the Saints to their liberty, according to their several attainments; not to say any thing of the practise of the Primitive Saints, and the directions of their Fathers, whom they pretend to reverence.

3. That our Scruples and Objections are just and reasonable, seeing they would restrain us from our natural, as well as Christian liberty, and that pretended Church acts far beyond their Commission, and that power which the Lord gave them; for though you do not positively assert this, yet from the quotations of others you sufficiently prove this and the following Positions.

4. That the pretended Church of *England*, having enjoy'd ſuch unneceſſary terms acting beyond their Commiſſion, and invading our undoubted Liberty, we have good reaſon to vindicate our Liberty, and to ſeparate from that Church which hath ſeparated it ſelf from Chriſt.

5. That the pretended Church of *England* is ſole Author of the Schiſm, by giving ſuch juſt occaſions of offence to truly tender Conſciences; for what they impoſe is in our judgment ſinful, therefore cannot be comply'd with, but if they are not ſinful in themſelves, yet being injoyn'd contrary to the Commands and practiſe of Chriſt and his Apoſtles, and the pureſt Ages, and being an Abridgment of that liberty wherein we are oblig'd to ſtand faſt, we are bound to ſeparate our ſelves; and they that give ſo juſt an occaſion are the only Schiſmaticks.

6. There is no other way to Unite Proteſtant Diſſenters, but by a total reſcinding this Law of Ordinances, removing all ſuch occaſions of Offence, ſatisfying the Scruples of all tender Conſciences, not by arguing and diſputing us into the Lawfulneſs and reaſonableneſs of the Injunctions, but by leaving us to our Chriſtian liberty in thoſe things that are not plainly determined in Scripture. 'Tis true, you do frequently ſay, that we Diſſenters are bound to yield a Submiſſion to the Lawful Powers in matters of Indifferency, but what will you ſay to all our Party who judg moſt, if not all ſuch Impoſitions ſinful? ſinful in themſelves, and ſinfully impoſ'd, and therefore not to be comply'd with without Sinfulneſs, as 'tis impoſſible you ſhould free us from theſe apprehenſions, ſay or do what you can, Scruples will remain, and therefore you argue well that they judging us in a damnable ſtate of Schiſm, and this Schiſm being occaſion'd by their unneceſſary (you are afraid to ſpeak out as yet, and to call a Spade a Spade, ſinful) Impoſitions. It is their duty if they will be pious, juſt, prudent, and charitable, to remove all the Occaſions of the Schiſm, by leaving us to our undoubted Liberty. As for thoſe light jerks you ſometimes give us, we look upon them but as a Copy of your Countenance, for the Times will not bear your aſſerting of the whole Truth, and your diſſembling or concealing that part of it, you have prov'd to be agreeable to the Apoſtles practiſe.

Now theſe Propoſitions being ſo ſtrenuouſly aſſerted, and plainly demonſtrated by you, have done our Party infinite Service, for from them, according to your own way of arguing, we may draw theſe enſuing Corollaries.

1. That

1. That the pretended Church of *England* being an Hypocritical, Schismatical, Soul-murthering, Soul-destroying, *Cainish*, Wolvish, *Ishmaelitish* Assembly, acting contrary to the rules and practise of Christ and his Apostles, and the purest Ages of the Church; as we did our duty, a thing acceptable to God, in coming out of that *Babylon*, and not making our selves partakers with them in their Sins; so consequently none of the present members of that Church, who submit to her Antichristian Tyranny, and endeavour to promote her Interest, can free themselves from the like Crimes, but they are all in the same condition from the highest to the lowest, as they suppose us to be, *viz.* in a damnable state of Schism, Enemies to God, and the purity of Christ's Gospel.

2. There being no other way to unite Protestant Dissenters, but by a total rescinding that Law of Ordinances, and leaving us all to our Christian liberty in those things that are not plainly determined; It follows plainly, that such a considerable number as our Party is, (all the late Lord Protector's Army throughout the Common-wealth of *England*, *Scotland*, and *Ireland*, consisting of *Anabaptists*, and such People of the Lord as are well affected to us) having as great and unanswerable Scruples upon our Spirits against many other things in their pretended Church, ought to be fully satisfied in all such particulars, and therefore not only the Cross, kneeling and Surplice, but all other Antichristian Ceremonies and Impositions ought to be laid aside, and all the occasions of our Scruples wholly to be removed. Amongst which, those that are Peculiar to our party are these that follow.

Infant Baptism, a thing never enjoyn'd by Christ nor ever practised by the Apostles, nor can the Church of *England* pretend that there is the least footstep of it in the Scriptures, they suppose Children to have been baptized, because whole Families were so, but they never could prove that Children were in those Families, nor indeed did they ever pretend to it. They pretend indeed that Infant Baptism succeeds the *Jewish* Sacrament of Circumcision, if so, then the Lord's Supper or breaking of Bread succeeds the Feast of the Passover. Now it being plain that all did eat of the Pascal Lamb, young and old, it follows plainly that all have an equal right to the Lords Supper, Infants as well as adult Persons. And this gross mistake of Baptism coming into the room of Circumcision, made our fore Fathers run into another, altogether as gross, *viz.* of giving the Bread and Wine

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to Infants. That this was the custom in the second Century, *Cyprian* tells us in his Discourse of lapsed Persons, where he relates a pretty Story, if we will believe it, of an Infant carried by his Nurse to Idol-Sacrifices, and receiving some of the Bread and Wine offer'd there; being soon after brought by his Mother, ignorant of what had past, to *Cyprian's* Congregation, and having receiv'd the consecrated Bread and Wine, fell into such strange Convulsions and Vomitings, that upon enquiry, he soon found out the cause of it, *viz.* The Nurses Impiety. And this custom of communicating Infants, as you prove out of Mr. *Dailly*, continu'd till the twelfth Century, but is now disused, and condemned by all the Churches of the West, as not agreeable to the *Primitive* Institution; now if they condemn this as an errour, why do they not that which was apparently the cause of it? If Infants are regenerated, why may they not be refreshed and nourish'd, if their sins are pardon'd in Baptism, why may they not receive the Sign and Seal of it, and of the continuance of Christ's Love to them in the Communion? If their Spirits may be renewed by vertue of their Parents or their Sponsors Faith, why may they not receive farther Food and Nourishment by virtue of the like imputed Faith? So that you see there is as great a necessity of laying aside one as of condemning the other. They pretend indeed a place of Scripture, 1 *Cor.* 7. 14. which they say consequentially gives a Right of Baptism to Infants; but we are well assur'd, that the believing Husband's sanctifying the unbelieving Wife, is no other than making her capable of that holy State of Matrimony which God instituted in Paradise; and if the unbelieving Wife might not live in that married state with her believing Husband, then their Children would be Bastards, whereas it is acknowledged that they are legitimate; and therefore, under the Law, a Bastard was counted an uncleati thing, and was not, even to the tenth Generation, to enter into the Congregation of the Lord. Besides, *Tertullian*, whom they pretend in many things to reverence, was clearly of our Opinion, in his Treatise of Baptism: *Baptismum non tenere credendum esse sciant quorum officium est:* and about ten Lines after, *Pro cujusque Personæ conditione ac dispositione etiam ætate cunctatio baptismi utilior est, præcipue tamen circa parvulos. Quid enim necesse est Sponsores etiam periculo ingeri; quia & ipsi per mortalitatem destituere promissiones suas possunt & proventu malæ indolis falli. Ait quidem Dominus, nolite illos prohibere ad me venire. Veniant ergo dum adolescunt veniant dum discunt,*

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dum quo veniant docentur, fiant Christiani cum Christum nosce potuerint. Quid festinat innocens ætas ad remissionem peccatorum? Cautius agetur in secularibus, &c. And we are told in those Histories that themselves magnifie, that many holy Men defer'd their Baptism till the time of their Death, and so did *Constantine* the Great, says *Socrates Scholasticus*; but *Eusebius*, who was his Chaplain, does better inform us, in the sixty first Chapter of the Life of *Constantine*, that being at *Helenopolis*, and supposing himself near his Death, desired to be baptized again. Whether *Constantine* was baptized an Infant (for his Father *Constantius* was a great Favourer of the Christian Religion) or whether he received it when he was too young in Christ, and understood not the Necessaries of Religion, is hard to determine; but if we will believe *Eusebius*, he was rebaptiz'd not long before his Death. Now this Doctrine of the Baptism of Infants being so far from being plainly determined in Scripture, that there is not the least Precept or Example for it, nor can it, by way of consequence, be deduced from the principal place they insist upon; communicating of Infants being as reasonable as baptizing; some of the Fathers and many holy Men, having been of the same Opinion with us, for so all those Bishops that were at *Nicomedia*, and consented to his Rebaptization, must be suppos'd to be; we have great Reason to expect that not only Cross, Kneeling, and Surplice, but Infant-Baptism, should be wholly laid aside, which hath given so much Offence to the Godly, and without which, we shall never enter into Communion with them: and this you have strongly pleaded on our Behalf, though not directly, yet out of the Words of one Dr. *H. Moore*, who, as we hope, together with a Dr. that in print hath highly approv'd, will by their own Example and Perswasions give Testimony to the Truth and Reasonableness of our Demands; nay, we are in good hopes, that some of the Bishops will, when time serves, appear briskly for us; for they that are not for Confirmation, must be suppos'd to be Enemies to Infant-Baptism; and their Disusage of the one, makes us hope they are no great Friends to the other.

2. Sprinkling of the baptized gives no less Offence unto us, for 'tis plain that *John* baptized his Disciples by dipping them in the River *Jordan*; and when our Saviour was baptized, he went up straightway out of the Water; now he that ascended out of the Water must be first supposed to descend into it. Thus when *Philip*

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baptized the Eunuch, they went both of them down into the Water, and that this was the custom of the *Primitive* Ages, you have convincingly shewn. *Ingressuros, in Baptismum*, says *Tertullian*, and *Constantine* received it naked, otherwise why did he put off his Royal Robes, and cloath himself with the Robes of Light, white Garments being then superstitiously added to the Sacrament of Baptism. *Nudi in seculo nascimus, nudi etiam ad lavacrum accedimus*, as you recite out of *Ambrose*. What reason then can there be given of this Innovation, and altering this *Primitive* Practice from dipping to sprinkling, but a grand Fundamental Errour, that Infants ought to be baptised, and in commiseration to their tenderness, sprinkling some few drops of Water is thought sufficient, whereas we have plainly prov'd, that Infant-Baptism must be wholly laid aside, and consequently dipping the baptised must be universally receiv'd; For they that plead so stifly for other Symbolical Ceremonies, cannot but know, that dipping under Water does best represent our Death unto *Sin*, our rising out of the Water fitly signifies our rising to newness of Life; but sprinkling signifies it as much as the holy Water with which the Priests of *Rome* sprinkle and purifie their Converts.

3. The restraining the Office of preaching, baptizing, breaking of Bread, inflicting Censures and the like, to a particular Order of men, that serve Apprenticeship at it, and by that their limiting of the Spirit, and stifling the Gifts of it in others, that are as well or better qualified than themselves, gives great Offence unto us, and justly provokes us to a Separation. We read that this was contrary to the Practice of the Saints. For at *Jerusalem* there was no doubt a great multitude of Believers, who upon the Persecution were all scattered abroad throughout *Judea* and *Samaria*, excepting the Apostles, all these that were so scattered; not only the Deacons, for there were but six of them, but the whole Multitude of Believers went every where preaching the Word, *Acts* 8. 4. And the Apostle says, that we must exhort one another daily; and again, we must have no fellowship with the unfruitful Works of Darkness, but rather reprove them. Note the power of exhorting and reproving being left to all the Disciples; why may not all that are gifted for it, equally pretend to a right of preaching the Word? Let 'em but answer Bishop *Taylor*'s Liberty of Prophecying, and we shall in some measure receive Satisfaction. If the Commission of baptising given to the Apostles is to be extended to their Successors, and all that are deputed by them, then why may not those

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that are thought sufficient by the Joynt Approbation of the Church be as well qualified for it. When Christ instituted his last Supper he never restrain'd the Celebration of it to any order of Men; there is some shew of its being restrain'd to the Apostles alone, that they should be the only Partakers of it: but if *this do you in remembrance of me*, may be enlarged as to the Receivers, it may as well to the Ministers of it, none being exempted whom the Congregation of Believers shall judge able and faithful for that Office. So likewise Church Censures ought to be inflicted by the joynt consent of the Congregation, and matters of controversie ought to be so determin'd, This is agreeable to the Practice of the Apostles, who in the question of Circumcision, would not, without the Advice and consent of the Church, pass any definative Sentence. 'Tis said, that the Church, and the Apostles, and Elders, received *Paul* and *Barnabas* and others. That the Multitude of Believers was then assembled is plain from *Acts* 15. 12. for 'tis there said, that all the Multitude kept silence. And when the Controversie was determin'd. *v.* 22. then pleased it the Apostles and Elders with the whole Church to send, *&c.* Nothing you see was done in it without the Knowledge and Approbation of the whole Church. And the decretal Epistle, if you will so call it, was not sent to the Governours but to the whole Church of *Antioch. v* 30. who when they had gathered the Multitude together, they delivered the Epistle. And *Paul* directs his first Epistle not to the Governours but to the Church of God in general that is at *Corinth*, to them that are sanctified in Christ Jesus called to be Saints, with all that in every place call upon the name of the Lord Jesus Christ, *c.* 1. *v.* 2. These he exhorts, *c.* 5. being gathered together in the name of our Lord Jesus Christ, to deliver up the incestuous Persons to *Satan* for the Destruction of the Flesh that his Sprit may be saved in the day of the Lord Jesus. This you see was not restrain'd to any order of Men, but the whole Church was to give Sentence. And this the Church of *England* in its Practise does tacitly grant and consent to. For, Sentence of Excommunication is not there wholly restrain'd to the Clergy, but Lay-Chancellors, Commissaries, Officials, Lay-Deacon Surrogates, are empower'd to decree Excommunications against their several Members, insomuch that the Arch-Deacon of *Lester* is a mere cypher in Court despoyl'd of all Jurisdiction, his Official a mere Layick, having the whole power invested in him. They alledge indeed, that none but a Priest

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can denounce this Sentence, but they wholly deprive the Priest from passing his Judgment upon the Legality of it, and threaten him with Suspension in case of his Refusal. So that the Power and Honour that they pretend belongs to the Clergy, they have taken away and conferr'd upon the Laity, which is far more than we pretend to; for we would make the Pastors and the People equal Judges, or every Congregation judge of its own censures, which surely they must needs grant to be more rational in it self and more agreeable to the Apostles Practice, than to rob the Ministers and People both of their just rights, and place the whole Power in one Laick; who, being a stranger to the great concerns of several Congregations, shall yet be impower'd with a perpetual Dictatorship; and though in buying his Office he may be supposed to sell Justice, yet the sole Jurisdiction shall be committed unto him, both from Bishop and Arch-Deacon, over at least four or five Counties. That this Power should be in the Bishops or Arch-Deacons, or any of the pretended Clergy alone, is a great Grievance, but to have it confer'd wholly upon single Laicks, whose Passion, Pride, and Covetousness, and sometimes Ignorance, makes them tyrannize over the Lords Heritage, is a Burthen insupportable, not easie to be endur'd; and unless this great Offence be remov'd, and the Primitive Power be restor'd to each Congregation, their terms of Communion will never be comply'd with; and this they ought in all Conscience to do, according to the Principles of your *Protestant Reconciler*.

4. Whereas there are many amongst us that have attain'd to great knowledge of Mysteries, and by Divine assistance understand many abstruse Prophecies, especially those contain'd in the *Revelation* of *John*, whereby they do affirm, that Christs Kingdom will be visible in this World, and that he will corporally reign here upon Earth for the space of a thousand years, this being the new Heaven, and the new Earth that *Peter* prophecies of, the *new Jerusalem* that is to come down from Heaven. And this they imagine to be so plainly set down in the 20th chap. of *John's Revelations*, that they cannot withstand the convictions upon their Spirit, but do really expect that the Saints shall one day literally inherit the Earth, that they shall reign with Christ for a thousand years, that they shall be Priests and Kings unto God and Christ. Now this being agreeable to those Prophecies of the Saints inheriting the Earth, of the Saints judging the World, of the Apostles sitting on twelve Thrones to judge the twelve Tribes of *Israel*: this being an Opinion which

Papias,

Papias, (immediately after the Apostles) Pastor of the Church at *Hierapolis*, and *Irenæus* of *Lyons* in *France*, having upon the same Convictions entertain'd; they have good Reason to expect an Indulgence in this Doctrine, leaving it, as *Cyprian* did his Opinion of Re-baptizing, for every one to believe or reject according to his several Attainment, that brotherly Love and Unity may be maintained in the World. And whereas some amongst us, of that Opinion, do likewise judge, that in order to the propagating of that Kingdom, it is lawful for the Saints to avenge themselves on the ungodly, and to bring all the Enemies of Christ under their feet, that Christ and his Saints may be all in all; therefore, because this Opinion seems to disturb the outward Peace and Tranquility of Nations, we do freely deliver our Opinion, That when any of us make such Attempts and fail in the Success, 'tis an evident Sign that it was not from God, and he that thus unsuccessfully resisteth, receiveth to himself the Magistrates Judgment; but if ever such Attempts shall prove successful, then we do declare, and all must needs believe it, that it was God's Will so to have it. And though in such unsuccessful Attempts we subject our selves to humane Laws and Penalties, yet we do expect in that case to be tenderly dealt with, it being undertaken for the Cause of Christ and his Kingdom; and all Christians, except those of the Church of *England*, not only Millenaries, but Independents, Presbyterians, and Papists, holding with us the same Opinion, that it is lawful to bind the Kings of the Earth in Chains, and the Nobles with Links of Iron, in order to the erecting of a Fifth Monarchy, *viz.* Christ's Kingdom; as they did lately shew in fighting the Lord's Battels with us, and striking off the Heads of all cursed *Amalekites*.

5. That which they call the Hierarchy of their Church, Arch-Bishops, Bishops, Deans, and Arch-Deacons, Chancellors and Commissaries, Officials and Surrogates, Secretaries and Registers, Proctors and Apparitors, with all the long Train of Antichrist, being Humane Inventions and Popish Trash, are great Offences to our tender Consciences, and must also be laid aside, as unnecessary, mischievous, and burthensome Terms of Communion; for if we shall joyn with such a Church where such Persons are allowed of, we do, by our Preference, approve of what we judge Popish and Tyrannical; and the same we must say of their Popish Liturgy taken out of the Mass Book, Popish Ceremonies taken out of their

Rituals, Popiſh Holy-days taken out of their Kalenders, Popiſh Veſtments enjoyn'd by their Canons; nay, we muſt not ſuffer a Rag of Antichriſt to remain if they expect we ſhould communicate with them: Popiſh Sattin Caps plaited behind, Popiſh Periwigs frizling before, Popiſh mourning Rings to put them in mind of praying for the Dead, Popiſh Gloves with long twiſted Fringe to repeat their *Pater noſter's* and *Gloria Patri's* by: nay, good Brother, we muſt demand a further Reformation, that nothing but Holineſs may be in the State as well as in the Church; and therefore all Popiſh Raiſes and Taxes, all Popiſh Fines and Quitrents, Bayliffs and Attorneys, all Popiſh Lawyers and Judges, all Popiſh Courts at *Weſtminſter*, where the Language of the Beaſt is us'd, all Popiſh Parliaments and Counſels, all Popiſh Gentry and Nobility, all Popiſh Dukes and Princes, all Popiſh K. If we may be freed from theſe great Grievances, and enter into a ſolemn and righteous Aſſociation to extirpate theſe and all their Adherents, Root and Branch, that ſhall withſtand theſe our pious and righteous Deſigns; then ſhall we be willing to enter into Fellowſhip with them, to carry on the great Work of the Lord with one Heart and with one Mouth. When this is done we will unite our holy Arms againſt the Great *Turk* and *Cham* of *Tartary*, the Triple Crown and Red-cap Conclave, we'll ſet our Feet on the Necks of Kings and hew them in pieces before the Lord; the Princes of the Earth ſhall ſend Gifts unto us and all Nations ſhall bow down and do us Service; five ſhall chaſe an hundred, and an hundred of us ſhall put ten thouſand to flight. Will not theſe be glorious days? And can Church of *England* Men do leſs than part with all theſe unneceſſary Popiſh Inſtitutions and Cuſtoms which occaſion ſo great a Schiſm and are ſo great Offences to the Saints, and hinder ſuch an heavenly Soul-ſaving Union?

Your Principle, good Brother, directs you to this and much more, if required, in order to the eſtabliſhing of a firm Peace, and the uniting of all good Proteſtant Hearts, and ſetling an univerſal Love and Righteouſneſs in the World: for when we are agreed who can withſtand us? when all lewd, profane, idolatrous Perſons are deſtroyed, we ſhall be all Friends and Brethren, ty'd together in a true Lovers Knot; then the Feaſts of Love and the Kiſſes of Charity, and any thing elſe, may be uſed, for there will be no weak ones to take Offence; nay, we may be as naked as *Adam* and *Eve* were in Paradiſe, and not be aſhamed. Theſe things we ſhould

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insist upon longer were it not that Independents and Presbyterians are equally concerned in them with us: this was their Doctrine heretofore; this was it that they fought for; in order to this, they destroy'd thousands of the Prophane, seiz'd of their *Egyptian* Gold, Rings, and Jewels, demolish'd Towns and Cities, Castles and Steeple-houses, sequestred all the Delinquents, turn'd fourscore *Baals* Priests, with Wives and Children, out of their Houses in *London* and the *Suburbs*, thirty out of forty in *Rutland*, forc'd them to buy their Estates and Goods three or four times over, possess'd the Revenues of Kings and Bishops; and all this they did by Vertue of their Covenant; before which, as Mr. *Case* testified, the Walls of *Jericho* fell flat, the Dagon of the Bishop's Service Book brake its Neck, Prelacy and Prerogative bowed down and gave up the Ghost. Mr. *Bridges* told them, in his Book of the Covenant, that tho the Prelatick Party, as little ones, might cry for pity, yet as Babylonish they call'd for Justice even to Blood, and again, whensoever you shall behold the Hand of God in the Fall of *Babylon*, say, True, here is a Babylonish Priest crying out, alas! alas! my Living, I have Wife and Children to maintain. Ay, but all this is to perform the Judgment of the Lord, in his Sermon on *Rev.* 4. 8. This was the way to conceal themselves unto the Lord, by hanging up all those *Achens coram isto sole*, that none may remain till the Morning, said Mr. *Faircloth*, on *Jos.* 7. 25. Do Justice to the Greatest, said Mr. *Heele*, on *Sam.* 2. 21. 16. *Saul's* Sons are not spared, no nor may *Agag* or *Benhadad*, though themselves are Kings, *Zimri* and *Cosby*, though Princes of the People, must be pursued into their Tents: this is the way to consecrate your selves to God. Mr. *Calamy* told us, in his Sermon on *Jos.* 24. 15. That the Cause we manag'd was the Cause of God, and that he that dies fighting the Lords Battel dyes a Martyr. Noble and resolute Commanders, said Mr. *Marshal*, on 1 *Chron.* 12. 38. Go on to fight the Battels of the Lord Jesus Christ, for so I will not now fear to call them, that they, together with us, imbark'd in the same Bottom for the same Cause, is very plain from many of their Sermons and Writings: and seeing Prelacy and Prelatical-Clergy, Priests and Jesuits, Ceremonies and Service-Book, Star-Chamber and High Commission Court, were mighty Impediments in the way of Reformation; but as Mr. *Case* told us, on *Isaiah* 43. 4. God had mightily brought them down. We hope our Brethren of the *Independent*

dent and *Presbyterian* Churches, will not, for the Suſpenſion of theſe Ceremonies go again into *Babylon*, and be polluted with their Abominations, but that they will, as Mr. *Marſhal* adviſ'd them, on *Chron.* 1. 12. 38. carry on the Work ſtill, leave not a Rag that belongs to Popery, lay not a bit of the Lords Building with any thing that belongs to Antichriſt, but away with it, Root and Branch, Head and Tail, till you can ſay, now is Chriſt ſet upon his Throne. But how can Chriſt ſit upon his Throne as long as any of theſe things we have mentioned are impos'd upon us as Terms of Communion? Mr. *Baxter* tells us, that though he hath diligently ſearched his Heart whether he lawfully engaged in the War or not, and lawfully encouraged ſo many thouſands to it, yet he cannot yet ſee that he was miſtaken, nor dares he repent of it, nor forbear doing the ſame if it were to do again. And as the Fore-man ſays, ſo we ſuppoſe all the reſt of his Brethren are agreed in their Verdict, of finding all ſuch unneceſſary terms of Communion equally guilty of the apparent Schiſm; and your Principle, if well weighed and improved to the height, will perſwade our pretended Judges to admit of the Verdict, and by a righteous Sentence to ſacrifice them all to Peace and Unity. It will likewiſe prevail with our Brethren, one Remove from us, to ſend you their particular Thanks for that you have ſtoutly maintain'd the common Cauſe of the Saints, and with their own Weapons, much humane Learning, and their own Conceſſions, have baffl'd and vanquiſh'd the Enemies of this our long-wiſh'd-for and thorough-Reformation: and we hope that the *Presbyterians* themſelves will, together with their Thanks, promiſe to act vigorouſly according to your Principle, and cut off in their own Aſſemblies all unneceſſary Terms of Communion, and purge their Congregations from thoſe Antichriſtian Spots and Blemiſhes that adhere unto them. May you be, Good Brother, in far higher Eſteem than ever *Luther* or *Calvin*, who did the Work of the Lord by halves; may you be far higher than *Marſhal* or *Hugh Peters*, who did it by three quarters; but rather be you like our *St. Knipperdoling*, who ſtruck off all Superſtition with one Blow, and hath made his Name immortal amongſt the Saints.

Farewel.

A LETTER of Thanks from the Congregations in New England *to the* Protestant Reconciler.

Good Christian Brother,

THE Sound of your Peace-making-reconciling Protestant is come to the uttermost Parts of the Earth, and hath reach'd our Ears, even at *New England*; we heard of it with much Joy, and read it with great Comfort, as hoping that an Arrow taken out of our Adversaries Quiver will strike home, and give 'em a deadly Blow under the fifth Rib. You aim'd well, and the Mark was fair; by this time surely Prelacy bleeds, and Antichristian Ceremonies are drawing their last Gaspe; and methinks we hear the Watch-men crying, *Babylon* is fallen, is fallen, and all the graven Images of the Gods are broken unto the Ground. This makes us sing the Song of *Deborah*; for you, like another *Jael*, under shew of Friendship, have destroy'd this *Sisera*, this *Canaanite*, this Idolater, this cruel Persecutor of the Saints. You gave them Milk out of your Bottle to drink, and brought Butter to them in a Lordly Dish: You call'd the *Church of England* your dear Mother, and the Lordly Prelates your Right Reverend Superiours: you bid them fear not, but turn in unto you; which if they have done, we question not but you have, upon your Principles, setled them, with a Nail and Hammer you have fasten'd them to the Ground, at your Feet they bowed, they fell; where they bowed there they fell down dead. You, like another *Judith*, dressed your self with an Attire not becoming your native Modesty; you put on Bracelets and Chains, Ear-rings and Ornaments, and pretended a high Respect for their *Babylonish* Ceremonies, you shew'd outwardly a great Reverence for their Idol-Priests and Heathen Governours, falling down on your Face, and paying 'em that Deference as they expected; but when you were received into their Tents, we hope you cut off the head of that great *Holofernes*, which though an Apocryphal Story, may fitly be applied to you, the great Champion of our long-look'd-for Reformation: those two Matrons were well

well skill'd in the useful Art of holy Dissimulation; but your Copy has out-done the Original; their Design was to maintain the *Jewish* Ceremonies, but yours for establishing the Christian Substance. O that there were more such holy Dissemblers, who by a Guile might entrap the Wicked; then should we see not only the Heads of the Christians cut off, but their whole Armies discomfited; and the Saints washing their Feet in the Blood of the Ungodly. This is the Day that we earnestly hunger and thirst after: O that our spiritual Longings were satisfied, and our Pantings after these Water-brooks refresh'd! O that we might hear the comfortable News that their *Dagon* is fallen before your Ark, and all their brasen Serpents become *Nehushtans*. Then will we sing our Songs, though in a strange Land, and will flye over unto you upon the Wings of the Wind, that we may reap together the fruits of our Prayers, and we of the Houshold may divide the Spoil amongst us: that is the day that the Lord hath made, then shall we rejoyce and be glad in it. But, *Good Brother*, you know that to be a Truth which our Brother *Faircloth* told the reforming House of Commons, on *Jos.* 7. 25. that *Israel* will not be cured without a full and total Extirpation of all the accursed Things and Persons also. That it is not a partial Reformation and Execution of Justice upon some Offenders, will afford us help, except all *Achans*, with *Babylonish* Garments, Orders, Ceremonies, and Gestures, be rooted out from among them: for there is no Vertue wherein Men resemble the Lord more lively than in executing of Justice; by extirpating these *Achans* you will cut off the Wicked and procure the Felicity of the Chosen; and the Lord is pursuing you if you execute not Vengeance betimes. And verily, *Good Brother*, this Doctrine we still stand to and maintain; and, if we may be free to discover to you the inmost Thoughts of our Souls,

1. Our Judgment is, that the reason why the Lord did not continue his Mercy unto us, but permitted his and our Adversaries once more to tyrannize over us, is this, Beeause we did not thoroughly execute the Lord's Vengeance, but suffer'd many thousands of the accursed Nations to enjoy their Lives and Liberties, who should have been all delivered up to the Sword of *Gideon*, and extirpated Root and Branch; for so we always taught the House of Commons, but they had not the Grace nor we the Courage thoroughly to put it in practice.

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2. We hope that this Persecution will be of no long continuance, and that when we have received due Chastisement for that great Omission, and have sufficiently humbled our selves for not ripping up the bowels of big-belly'd Women, and dashing their Infants against the Stones, our God will look upon us for good, and turn our Captivity as the Rivers in the South. For, as Good Brother *Bridges*, now a Saint with God, hath told us, God does oftentimes make use of the Devil and Wicked Men, as his Scullions, to rub off the Filth, and scoure off the Spots that stick to the golden Vessels of the Sanctuary.

3. When the Filth of our former Omissions is scoured off, and the Sword once more put into our hands, we fully resolve to follow that good Advice of our Brother *Bridges*, in his Sermon on *Rev.* 4. 8. We will enquire out this *Babylonish* Company, and repay them an Eye for an Eye, Tooth for Tooth, Burning for Burning, Ear for Ear, Liberty for Liberty, and Blood for Blood: And as Brother *Faircloth* observes on *Josh.* 7. 25. The Lord rent the Kingdom from *Saul* for sparing one *Agag*, and for want of thorough Extirpation of all the accursed things, he lost both Thanks for what he had done, and his Kingdom also: therefore, lest we should be punished in the like kind for the same fault, we will spare neither *Agag* nor any of his Retinue: for if ninety and nine be taken away, and but one left, as Brother *Faircloth* says, he will assuredly trouble us: and therefore, as Brother *Sympson* advises, on *Prov.* 8. 15. No Law shall hinder us, for, *si jus violandum*; if Law be to be broken, it is for a Crown, and therefore for Religion. He tells us, we are set over Kingdoms, to root out, pull down, destroy and throw down, that we must do it quickly and do it thorowly; for that which is evil will be counted good after Reformation, as he is counted innocent who scapes at Tryal; for we know that to be a certain truth which Brother *Case*, on *Chron.* 2. 19. 6. tells us, That these *Midianites* have vexed us with their Wiles, and laboured to obstruct us, yea, to cut us all off in our Passage into the Land of Promise, that blessed Reformation, which the Parliament consulted for, Assembly disputed for, Armies did fight for, and all good Christians did pray for. Oh! therefore we shall honour God in avenging our Brethren upon these *Midianites*, in doing Execution on the Enemies of Christ and the Kingdom. We shall never forget that *Anathema* which holy Brother *Case* denounces in his Sermon on *Dan.* 11. 32.

Curſed be he (ſays he) that with-holdeth his Sword from Blood, that ſpares when God ſaith ſtrike, that ſuffers thoſe to eſcape whom God hath appointed to Deſtruction. Nay, we will not ſpare them, though, as Brother *Caſe* ſays on *Ezra* 10. 2 they crouch, and cringe, and worſhip us as much as they have done their high Altars. And for the carrying on of this great Work of a general Reformation, we are reſolv'd to follow Brother *Obadiah Sedgwick's* Advice, in his Speech at *Guild-Hall*, *Octob.* 6. 1643. We will do, and we will do, and yet we will do, and yet we will do, as long as there is a Penny in our Purſe, as long as there is Strength in our hand, as long as there is Breath in our Body, we will be all Servants to Chriſt, and Servants to the Churches of Jeſus Chriſt.

The Covenant, good Brother, was but a Partial Reformation. The Engagement, the holy Engagement, was the Ark before which *Dagon* fell; and holy Engagements we muſt again take, and pious and righteous Aſſociations we muſt enter into, and firmly reſolve to cut off all that ſhall oppoſe us, high or low, rich or poor, gentle or ſimple, Governours or governed, all *Achans*, *Agags*, *Benhadads*, *Ogs*, and *Eglons*, and whoever ſhall adhere unto them. Then and not till then will Chriſt ſit on his Throne, and we ſhall follow the Lamb whereſoever he goeth.

Theſe things, good Brother, we thought good to communicate unto you, though not unto the World. Theſe are the Secrets and Miſteries of our holy Society, which we never publiſh till we have a Sword in one hand as well as a Trowel in the other. In the late bleſſed times of Reformation, when we had an Army at our Back, and a good houſe of Commons to defend us, when Magiſtrates and Miniſters went hand in hand to purge the holy Cities and Temples of our God from thoſe Profanations that the Wicked had defil'd them with, then we lifted up our Voices, and publiſht theſe Doctrines with a holy Courage, and told them plainly, that a Partial Reformation would not do our Buſineſs, but all *Achans* muſt be extirpated, all *Babyloniſh* Garments, Orders, Ceremonies, and Geſtures muſt be rooted out. That *Iſrael* would not be cured without a full and total Extirpation of all the accurſed things and Perſons alſoe But now the Times will not bear ſuch naked Truths, nor dare we openly to avow theſe Doctrines to the World; but though we dare not publiſh them, yet we never did nor ever ſhall renounce them, and this makes the preſent Governours to ſuſpect our Loyal-

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ty and good Affection to their Interest. But we carry it fair and with a holy Dissimulation (such a one as you avowch) we appear as innocent as Doves, though the Truth of it is, 'tis our being wise as Serpents that gains us a Repute. For we think it Wisdom in case of Necessity not only to conceal some great and important Truths, but in many cases to grant Dispensations to some of the approved Members of our Churches, and empower them (without the least possibility of sinning) to joyn with the Adversaries of the Gospel in all their Antichristian and Superstitious Ceremonies; for by these means our Members are chosen into all Offices Civil and Military, Sheriffs of Counties, Aldermen of Cities, Masters of Companies, Farmers and Collectors of the Hearth-Money, but above all, they are thereby qualified for being Parliament Men, where they may hold the Kings Nose to the grind-Stone, and tell him to his Face that he holds his Crown by no other Tenure than the meanest Cottager holds his hogs-Court; that he ought not borrow, nor any Subject presume to lend him a Penny without their leave. There they may speak without controul, imprison and amerce all Delinquents without giving any account, search the Secretaries Offices and the Privy Chamber for Popish Papers and Pentioners. Nay, we do by these means understand all their intrigues in City and Country, and by gathering the Kings Revenue, can, when Occasion serves, divert the current, and turn the Mouths of the Canons upon our Adversaries.

We likewise think it Wisdom to educate our Children at their Universities, and dispense with their Submission to all their Carnal Ordinances, for by this we engross the best Fellowships, the fattest Livings, full corps'd Prebends, and, to say the Truth, bid as fair as others for Deanaries and Bishopricks; some of our Sons indeed prove Apostates and Renegades to the Truth, and even in our own Churches, unravel in one Sermon what we have been twisting and winding all our Life-time, but these are but a few, the greatest part of them are found and firm at the Core, though their outside seems rotten and corrupted, and these are so considerable a number, that were the Matriculation Books well examined, they would find two thirds of them in some Colledges, Sons of Nonconformist Ministers, or at least of Congregational Members; And this is a great *Arcanum*, which we keep from the Knowledge of our Governours, and by which we hope one day to find a Revolution. And herein,

good Brother, to your eternal Praise, you have acted your Part very dexterously, like the true Son of a zealous Nonconformist, you have made a considerable progress in undermining the Walls of *Babylon*, and giving us once more a conquest over those idolatrous Nations. For if upon your Principle those three Ceremonies shall be taken away, they give up the whole Cause, and their pretended Hierarchy with all its superstitious Attendants must be laid aside, and our Brethren the Presbyterians must also quit their beloved Covenant, and superstitious Directory, their Synodical, Provincial, Classical, Popish assemblies, and must worship God as we do in Spirit and in Truth.

Another part of our Serpentine-Wisdom is this, not to be fiery and zealous in the first management of our designs, but to use our Brethren the Presbyterians as our Tools and Instruments to act for us, who are hot and violent, sturdy and impudent, who by the number of their Party presume to brave Authority, and dare do a great deal more than our small Party may pretend to; This makes them with their daily Pamphlets to libel the Publick, in numerous Assemblies to commit Ryots and outrages, in the Publick Halls of Justice to affront the chief Ministers of it. And we hear that lately they were so bold and resolute as to make the Lord Mayor, Sheriffs, and Aldermen their Prisoners, and had they not receiv'd an unlucky check, they might have proceeded so far, as once they did, to make the King their Prisoner too. And all this while our Congregational Men stood behind the Curtain, expecting the event of these bold Attempts; which, if they had succeeded, would have turn'd to our infinite Advantage, the spoil belonging to us as chief Proprietors: but seeing it succeeded not, we are hush and quiet, hoping that our cunning, with our Brethrens Zeal, may one day accomplish what we daily wish, *viz.* A general Reformation in Church and State.

And that the time is now approaching, we have great Reason to hope, from the Influence, good Brother, that your Protestant Reconciler will have upon all honest and Conscientious Men; and we do not question but the next Convocation will make a fair step towards it, many of its dignified members being willing in some measure to satisfie our demands.

But what these demands of ours are, is another part of our Wisdom to conceal, our Governours shall not know that till such time as we know we can govern them. And it will be labour lost

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to repeat all the particulars unto you, good Brother, for having happily ſeen our Brethrens Letter from *Munſter*, we do fully agree with them in their total Reformation of Church and State, excepting in that great Characteriſtick which diſtinguiſhes our Parties, and that is Infant-baptiſm, and yet in that we are willing that every one ſhould have the Liberty of his Opinion, till God ſhall be pleaſed to reveal the Truth unto them.

Go on, good Brother, with the ſame Courage and Reſolution as thou haſt begun, fear not their threats of ſuſpending or degrading you, make it manifeſt that your good Father is alive in the Actions of his Son, and that the People of God want not their Defenders and Champions even in their Enemies Camp. Speak boldly, write ſmartly, fight courageouſly, and though the Victory will not gain you a Mitre, yet it may a Biſhops Revenue; and though we care not for the Crown, yet we hope to be Maſters of the beſt Jewel of it. *viz.* Supremacy. Which, that it may be our Portion, we ſhall ever pray, and for ever remain,

Good Brother,

Yours in the Lord.

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A LETTER of Thanks from the Quakers *at* Penſilvania *to the* Proteſtant Reconciler.

Friend,

WE the People of the Lord, called *Quakers*, being prevail'd upon by ſome that wiſh well to our *Sion*, to read thy Book called the *Proteſtant Reconciler*, have found ſo great Satisfaction in ſome part thereof, that it ſeemed good unto us to bear our Teſtimony to the Truth thou haſt there laid forth; and though the Light within thee be but in it's dawning, and in many places like a Babe in the Lord, thou feed'ſt thy ſelf with Milk, the Letter, and not the Spirit of the Word, yet ſome amongſt us, to whom the Gift of diſcerning Spirits belong, having aſſur'd us by many infallible Signs that thou art a precious Veſſel, and one of the choſen Generation, that in the inner Man thou art a meek and peaceable Lamb, though the outward Man be cover'd with a Wolves cloathing: We do therefore ſignifie to thee, that we give thee the right hand of Fellowſhip; and though it would be Idolatry to give Honour to carnal Men, yet we muſt worſhip thee in whom the ſecond *Adam* begins to be formed: the Seed of *Cain* deſerves to be rooted out, but ſuch a Child of *Abel* as thou art, muſt be dandled upon our righteous Knees; yea, and we will moreover ſing unto thee a ſweet *Lullaby* in the Lap of Chriſt. O ye Emperours and Kings, Popes and Biſhops, who vex the People of the Lord, and by your Antichriſtian Orders lay Snares for the Innocent; who whip the Saints and make them cry, and then whip 'em again for crying; you who drive the Righteous as far as *Penſilvania*, and ſell the People of the Lord for a pair of *Northampton* Shooes; hearken, yea give ear to the Words of this *Samuel*, this Infant-Prophet, who threatens not only your outward Man but the inner too, with Hell and Deſtruction. He hath been amongſt you, but he is not of you; he knows your Incomings and your Outgoings, your Up-riſings and your Down-lyings, your Faſtings and your Feaſtings, your Cringings and your Bowings, and plainly tells you, that you are from the higheſt to the loweſt, from *Dan* even

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to *Beersheba*, that ye are a pack of damn'd Hypocrites, that no Truth or Sincerity is to be found in your ways, that ye value not the precious Souls of thousands, yea many thousands of the Saints, that ye set up Stakes to gall 'em, Mouse-traps to ensnare 'em, and lay stumbling Blocks in their way that ye may break their Shins; nay, this Prophet, as if he had a double Portion of the good Spirit of our Friend *Naylor* and our Friend *Muggleton* resting upon him, lifts up his Voice like a brazen Trumpet, and tells you, O ye Kings, of your Sins, and O ye Bishops of your Transgressions: his Fore-head is like an Adamant, harder than any Flint; he is not afraid of your Words, nor is he dismay'd at your Looks, for who can be Lord over him whose Tongue is set at liberty by the Spirit of Freedom. This makes his Fore-head strong against your Fore-heads, yea, and he pushes the great Beast, and all that adore him, with his Horns of Iron; he roundly tells you, that your Laws are cruel, your Canons Antichristian, your Worship idolatrous; he calls you Dogs, and Wolves, and cruel Tyrants, and tells you to your teeth, that ye are the Seed of wicked *Cain*, that ye are of your Father the *D.* Murtherers from the very beginning of your Reformation, thousands and thousands of Souls murther'd from the mouths of your Canons, and more innocent Lambs slain in a day by you, than all the Butchers in *Smithfield* have slaughter'd in a whole Year.

Thus, O our Friend, hast thou assisted the Lord against the mighty, and hast put to thy Testimony, that we, who by the Reprobate are call'd *Quakers*, were doing the Lords Work whenever we despised Dominions, or spoke evil of Dignities. Yea moreover, thou hast testified of us thy Brethren before many Witnesses, that we are the People of the Lord, for we have often protested, that we carry on no under-hand Design either of *Pope* or *Great Turk*, but that all our Actions and Sayings are Yea, Yea, and Nay, Nay, according as the Spirit dictates, or as we love to phrase it, as the Light within does guide us, and therefore they that fight against us fight against the Lord and against his Anointed. Thou hast well pleaded in our behalf, that we are redeem'd from the Law of Ordinances, that 'tis Pharisaical to impose unnecessary Burthens, and that we shall be Fools and Asses to bear whatever they lay upon us; and therefore we are resolv'd, yea in our Spirit fully determined, when Cross, Kneeling, and Surplice are burn'd at the Stake, to pursue thy holy Principle, and to crucifie the whole Law of Ordinances with

with all those beggarly Elements; for who knows not that what the People of the World call *Sacraments*, are no other than *Jewish* Ceremonies, which, out of compliance to the weak *Jews*, were to be observ'd a little while according to the Letter, but afterwards for ever, according to the Spirit.

2. Instead of carnal Washings and Purifyings, we are to cleanse the inner man of its Affections and Lusts; instead of Water, a poor beggarly Element, we are to be baptized with the Holy Ghost and with Fire, by the Light of which, we can see their hidden Works of Darkness, and understand all Faith and Mysteries.

3. Instead of Bread and Wine, fit to perswade none but Beggars and Bankrupts, we that are rich in all manner of Graces, have already, by a saving Faith, satisfied all our spiritual Appetites; for his Body is the Light and his Blood is the Spirit that accompanies it, and we can seraphically feed on the one, and quench our Thirst with the other. Such an Antichristian Word as *Sacraments*, which cannot be found either in the Letter or Spirit of the Bible, shall no longer be named amongst us as becometh Saints.

4. Prayer, which is so much magnified, be it stinted or extemporary, is but a Ceremony of the Mouth, an articulate Sign of the Wishes or Desires of the Heart; and therefore, *Dear Friend*, thy Principle will direct us to the throwing off of that beggarly Service; for such a Ceremony does but entangle us in the yoak of Bondage, and bespeak us weak and imperfect.

5. Reading of the Bible must also be banish'd out of Christian Assemblies, as much as the Images of God or his Angels; for what is the Letter of the Word but the Images of Things and Persons, which if we pay any respect to, we are guilty of Spiritual Whoredom and downright Idolatry.

6. Bishops, Priests, and Deacons, are the known Limbs of Antichrist, erected at first by reason of the Sins and Weaknesses of Men, but now they are to be look'd upon as a superfluous Order, seeing we are all taught by God; besides, they are kept up only to uphold the Pride and Tyranny of Antichrist, and with their humane Learning to dispute us, if it were possible, out of the Spirit: the whole of their Religion consists in Externals, very inconsistent with the main Design of the Gospel, the Spirit and Truth wherewith God is to be worshipped.

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7. Steeple-Houſes and Synagogues, as ſo many Dens of Thieves, muſt be levell'd with the Ground, for they rob God of the Honour of his Attributes, who is immenſe, and therefore cannot be confin'd to a Houſe made with hands, who is infinitely good, and if he dwells any where, it muſt be in the Hearts of the humble and contrite.

8. The Sabbath, or Lords day, as ſome call it, is but a Type or Ceremony of that inward reſt to Sin, and that riſing with Chriſt to newneſs of Life that the Light requires; and therefore, if we keep the Sabbath within our own Breaſts, and raiſe our Thoughts and Affections to a divine Life, this being our daily Exerciſe, we need not be ty'd to Days, and Months, and Years, for that would be a returning to the Servitude from which Chriſt hath freed us; the Sabbath under the Law being made for the firſt Man, but the ſecond Man under the Goſpel being never tyed to the literal Sabbath.

Thus, *Brother*, have we opened our Souls, and acquainted thee with ſome of thoſe Scruples that lye upon our Minds, which we require thee, as thou tendereſt the Souls for whom Chriſt died, to improve and enlarge to the benefit of thy Brethren, that we may ſee the Kingdom of Chriſt erected in the Hearts of all Men, and all of us freed from the Law of Ordinances, and the bonds of all weak and beggarly Inſtitutions. Thou art well aſſur'd that theſe are real Scruples, rais'd not of Humour, Prejudice, Intereſt, or any ill deſign, but from as great a Knowledge as our inward Light does afford us: but were it ſo, as they imagine, that Education or any other Prejudice hath wrought theſe Scruples, which it is ſo difficult to free our ſelves from, yet they ought in Charity to bear with our Weakneſs, and not to deſtroy our precious Souls, for whom Chriſt died, for which thou haſt an hundred and fifty Arguments at leaſt to perſuade them to a Compliance: for, let 'em ſay what they will, and do what they can, theſe Scruples will never out of our Minds; therefore, according to thy Principle, all ſuch Ceremonies and Conſtitutions that are not of the Eſſence of Religion (for Religion can be no where but in the Heart of Man) ought to be cut off if they are ſcrupl'd by, or give Offence to others.

But, dear Friend, before we take our leave of thee, we muſt admoniſh thee gently in the Lord to amend firſt in thy ſelf what thou would'ſt reform in thy pretended Superiours. Thou doſt well to re-

prove them boldly for their Faults, in making such unnecessary Terms of Communion, which our inward Light will not permit us to comply with, but if thou art sincere, thou must remove from thy own Person whatever scandalizes and offends thy weak Brethren, or hinders them from entring into a more intimate Communion with thee. Thou say'st that thy Superiours are of a *Cainish*, Wolvish, *Ishmaelitish* Temper, by running such Conscientious People into the damnable State of Schism, by imposing the Cross, Kneeling, and the Surplice; but there are other things that thy self art guilty of (for the Light hath not as yet fully manifested it self to thee) whereby thou dost scandalize, yea very much offend us, and those are these that follow.

1. Thou art, as we are told, a Member of a Cathedral, where thou dost wear Gown and Cassock, Surplice and Hood, Tippet and Cap, and with a Silver Verge art usher'd into thy Seat and out of it, there thou dost worship towards the East, kneelest at the Altar, standest up at the Gospel and hast many postures at thy Prayers and Anthems, at thy Hymnes, and *Gloria Patri's* as the wicked Jay, any dancing Bear has, and dost thou not think that all this is carnal, does any thing of this tend to the decency or order in Religion? no thou thy self sayst it does not, this is it then that so highly offends us, that the simplicity of the Gospel should be changed into such unnecessary Soul-destructive, Soul-damning Ceremonies. Renounce then all these Superstitions, resign thy Monkship, quit all thy Popish Titles, throw off thy Magpye Garments, and remove that Occasion of Offence thou dost give us; For 'tis not so much thy Superiours enjoyning thee, as thy Submission to such carnal Ordinances that offends thy Brethren; For though thou canst not perswade thy Superiours to take off their Impositions, yet thou may'st free thy self from the Yoke, by quitting thy gawdy Table, and renouncing all dependency upon the Scarlet Whore; Then thou wilt be at Liberty to do or not to do, and they that are so according to thy own Principle must not destroy the Scrupulous.

2. Thou art, as they call it, a Beneficed Priest, and dost rob and steal from thy Neighbours a tenth part of their Grain and Hay, their Calves and Lambs, their Pigs and Ducks, nay, Mint, Anniseed, and Cummin shall not escape thy Fingers. This thou knowest to be the great grievance of the Saints, and we cannot but be much offended to see thee commit a known sin under colour of a Law; whereas

whereas thou knowest that Christ and his Apostles never took Tithes, and *Paul* would not be burthensome to the *Corinthians*, but wrought with his own Hands; and he that will not work must not eat, and yet thou dost lay this heavy Burthen upon them. Nay, thy own Principle tells thee, that thou ought'st not to eat as long as the World endures, if thy eating the Bread out of other Mens Mouths does offend thy Brother, or hinder him from joyning with thee. Nay, though thou thinkest that thou hast Power, and may'st lawfully live upon spoyl and rapine, yet if we think thou may'st not, thou art bound by thy own Principle to recede from thy Liberty, and to wave thy right, rather than offend so many precious Souls. As for thy Non-residence and seldom preaching, that is no way displeasing to us, for that discovers thy Love to our Doctrine, that every one that is taught must be taught by God.

3. Thy Humane Learning, thy Greek and Latine, thy Fathers and Counsels, thy *Prolegomena's* and Propositions, thy Problemes and thy Corollaries, makes thee look like a Conjurer, or the Son of *Simon Magus:* these are the Words of the old Man, wherein thou dost glory to speak like a Mathematician, and like the Owle, dost dress thy self in Peacocks Feathers, and art proud with stollen thred of Eastern Silks, and Western Kerzies; all this is offensive to us, yea, and very abominable. Hast thou been a profane Astronomer, or an *Amanuensis* to a Diagram Professor, canst thou make Peripheries and Diameters, Bases and Perpendiculars, Triangles and Parallelograms, and by the help of these manage thy Argument fore-stroke and back-stroke, like a double fee'd Lawyer, one word for the Plaintiff and another for the Defendant, and dost thou think that this vain Philosophie, this Science, falsly so called, can be any way pleasing to us, whose Cause thou undertakest to manage. Nay, we must tell thee it stinks in our Nostrils, and if thou wilt not throw off those marks of the Beast, and keep wholly to the Light and Spirit, we shall spue thee, yea, we shall spue thee out; But we trust thou wilt act according to thy own Principle, and part with any thing that is not essential to Religion for Peace and Unity. 'Tis true, many of our Brethren understand these Heathen Languages, and therefore the World calls them Jesuits, but our Discerners of Spirits assure us that they have it by Inspiration, and such gifted Men do much confirm us in the Truth. And if the same Discerners shall judge that thou hast these Languages from the Light within thee, we shall

then

then embrace thee as a gifted Brother. But by all means come out of *Babylon*, murthering, Soul-destroying *Babylon*, and be not defiled with her Whoredomes, let none of those accursed things, Vestments and Gestures, Prayers and Sacraments, Bible and Service-Book, Prebends and Chanterships, Tithes and Offerings cleave unto thee, but be thou perfect as we thy Brethren are perfect.

Written at Pensilvania,
on the first day of the
sixth Month.

Farewel.

FINIS.

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